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seventeenth century, now found in the National Library at Paris. Lastly, he has shown the necessity for a critical edition of the Peshitta version of Chronicles.

We are not sure that the somewhat astonishing number of variants which have been found in Chronicles will be equaled in most of the other books of the Old Testament. Chronicles was not recognized by a large part of the Syrian church as canonical, and hence it would in all probability be transmitted with much less care than were the Psalms and Prophets and acknowledged canonical books. We await with eager anticipation what the future will reveal as to this matter; and express the hope that the wish of Dr. Barnes that the whole of the Syriac Old Testament may be critically edited may speedily be fulfilled.

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### TORREY'S EZRA-NEHEMIAH.<sup>1</sup>

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The only written sources used by the Chronicler in the composition of Ezra-Nehemiah are Ezek. 4:8—6:14, a free Aramaic narrative, and Neh., chaps. 1-6 (except 3:1-32), the authentic memoirs of Nehemiah. Only the latter is historical. The Aramaic document, dating from shortly before the Chronicler's own time, is a fictitious account of an official correspondence that could not have taken place.

The remainder of Ezra-Nehemiah is entirely the work of the Chronicler and has neither written sources nor historical reminiscence as its basis. The Chronicler's characteristics of style and his peculiar view of the history are manifest throughout. Priests, Levites, singers, and porters have far too much prominence. Such a religious ceremony as the dedication of the wall is highly improbable.

It is customary to regard this work as containing memoirs of both Ezra and Nehemiah. Wellhausen has explained that, memoir writing being uncommon, Nehemiah must have imitated Ezra. The fact rather is that Nehemiah wrote his memoirs, and the Chronicler composed a similar narrative for Ezra in the same style. The confusion, then, between the first and third person does not indicate different strata of narrative, but simply carelessness of composition. In the "Ichstücke" in Ezra and in Nehemiah, after chap. 6, the Chronicler's characteristics are as marked as in any other portions.

The original order of the Ezra story was probably Ezra 7; 8; Neh. 7:70—8:18; Ezra 9; 10; Neh. 9; 10. But the whole account is fictitious. Just as there was no return of exiles, so there was no restoration of the law from Babylon. Haggai and Zechariah know nothing of these. It was by the Jews who were left in the land, not at all insignificant in number or in character, under their own leaders, Zerubbabel and Joshua,

<sup>1</sup> THE COMPOSITION AND HISTORICAL VALUE OF EZRA-NEHEMIAH. By Dr. Charles C. Torrey. Giessen: *J. Ricker'sche Buchhandlung*, 1896. vi+65 pp. M. 2.40. [Beihefte zur Zeitschrift für die Alttestamentliche Wissenschaft, Heft 2.]

who were not exiles, that the temple was built and the gradually developing law was established.

This is one of several recent attempts to eliminate the influence of the exile from the later Judaism. It is not unlikely that the extreme views of the Babylonian origin of Jewish institutions will be modified. But against the entire discrediting of Ezra-Nehemiah must be noted: (1) While the Persian documents are given in Jewish form, like the treaty between Solomon and Hiram, they may yet be essentially historical. (2) The identity of interest and point of view of Ezra and the Chronicler, who is his disciple, may explain much of the similarity between the writings of the two. And, further, a complete editing of the Ezra document is not unlikely. (3) A more conservative estimate of the value of 1 and 2 Chronicles would modify the estimate of Ezra-Nehemiah. (4) The marked difference in ecclesiastical and civil organization, made out between Nehemiah and the Chronicler, proves too much. All this development could not have taken place between B. C. 372 and 300 (Torrey's dates). (5) Deutero-Isaiah is some evidence for a return from Babylon. Does Zechariah know nothing of it? (6) The later Judaistic development in Babylon speaks for the probability of Ezra's mission with the book of the law.

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### ROSEN'S MODERN PERSIAN GRAMMAR.<sup>1</sup>

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This work is a translation of the author's *Neupersischer Sprachführer*, published in 1890. As remarked in the preface, other Persian grammars in English are based upon the Persian spoken in India, which is a petrified form of classical Persian radically different from the actually spoken language of modern Persia. And among the Persian grammars in German Dr. Rosen's work may claim to be the only one which is based strictly on the modern colloquial language. Ibrahim's grammar, as adopted by Fleischer, was only a compromise between classical Persian and what was then regarded as vulgar speech. The brief grammar of Salemann and Shukovski in the *Porta* is an excellent introduction to the study of classical Persian, from which the selections for reading are taken. Wahrmond's *Handbuch d. neupersischen Sprache* emphasizes the practical side, but loses in brevity by attempting to give some account of other phases.

According to Dr. Rosen, who has enjoyed quite exceptional advantages for the study of linguistic conditions in the Persia of today, the late shah has raised the genuine colloquial to the dignity of a literary language. In the diary of his European trip, a long extract of which forms a considerable part of the material for reading in the book, he has

<sup>1</sup> A MODERN PERSIAN COLLOQUIAL GRAMMAR, comprising a short Grammar, Dialogues, and Extracts from Nasireddin Shah's Diaries, Tales, etc., and a vocabulary. By Dr. Fritz Rosen. London: Luzac & Co., 1898. xv+400 pp. 10s. 6d.